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INTROJECT AWARENESS AND INTERNAL CONTROL

BY
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RELEASE FORM

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I dedicate my thesis to Gregory and my brothers and sisters for their support and encouragement

and especially to my Father and Mother.

ABSTRACT

The purpose of the present study was to measure the effectiveness of a Confluent Education program, namely the Introject Awareness Exercise. The Exercise was designed by Zylkes-Laborde (1977) and is intended to increase awareness of one's own introjects.

Introjects are rules of conduct, values or attitudes which become internalized and give form to a person's perception of reality. The concept of introjects is derived from Frederick Perls' work with introjection and awareness, wherein it is recognized that introjects by definition operate at an unaware level.

It is hypothesized that internal control as measured by the Personal Orientation Inventory (POI) and Rotter's Internal External Scale (I-E Scale) will increase in the experimental group from participating in the Introject Awareness Exercise. Data was collected by means of a pre-post test on the Personal Orientation Inventory and Rotter's Internal External score from the experimental and control groups. There were 11 female subjects in each group. The average age was 20.2 years, with a range of 19 to 21 years. All of the subjects were full-time education students in their second year of study.

The prediction was tested statistically using the two-way analysis of variance with repeated measures in a two by two factorial design at the .05 level of significance.
The experimental group showed a significant increase in internal control as measured by the POI, but not as measured by the I-E Scale. The control group showed no significant change in either the POI or the I-E Scale on pre and post measures. Support for the hypothesis was indicated in view of subjects' personal reports.

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CHAPTER I

INTRODUCTION

(a) Statement of Problem

The thrust of the thesis is to provide data to measure the effectiveness of Confluent Education techniques, namely the Introject Awareness Exercise. The goal of the paper is to have participants in the Introject Awareness Exercise become aware of their introjects, with the hypothesis that they will change. The ultimate goal is that the students will change toward greater internal control from becoming aware of their introjects. Thus, it is hypothesized that the increase in Internal Scores will be greater for the experimental group than for the control group from participating in the Introject Awareness Exercise. Control and experimental groups will be measured by the Personal Orientation Inventory, Rotter's I-E Scale and participants' personal comments.

(b) Definition of an Introject

Frederick Perls deals with introjection as one of four mechanisms which impede growth. His definition includes what he calls "normal neurotics", the major bulk of the population who are not malfunctioning by ordinary medical standards, nor incompetent to the extent of being unable to hold a job. They are not in need of

help in the sense of being emergency cases, yet they are still rated as under par from the standpoint of well-being and satisfaction in living. They come to therapy because they want more out of life and out of themselves (Perls, Hefferline and Goodman, 1977). They have been conditioned into "obedience to authority" unconscious patterns of perception through socialization practices in school, church and home.

> "An introject consists of material - a way of acting, feeling, evaluating - which you have taken into your system of behaviour, but which you have not assimilated in such a fashion as to make it a genuine part of your organism." (Perls, Hefferline, Goodman, 1977, p. 272)

The J. P. Chaplin Dictionary of Psychology defines introjection as:

> "...the process of absorbing the superego from the parents; that is, the child incorporates the attitudes of the parents as his own." (1979, p. 270).

For the purpose of this thesis, the definition of introject used by Zylkes-Laborde (1977) was used:

> "Maxims, attitudes, or values which have been internalized and are operational in a person's life on an unconscious level." (p. 50)

(c) Internal Control

Internal control refers to messages from our essence, demonstrated by the statement "I need". On the other hand, external control messages are identified by the words "I should".

Being in touch with inner control means being in touch with our internal clock, our organismic-self-regulation (Perls et al, 1977). Being free from beliefs leads to the freedom to be aware of inner controls and thus being one's own person, rather than a product of the rules, ideas and maxims of family, peers, and media (Ferguson, 1980). The source for the individual is inner in the sense that internal motivations are the guiding force rather than external influences (Shostrom, 1966).

Organismic-self-regulation means being in touch with inner resources and with the environment (Marcus, 1979).

(d) Importance of the Study

The result of being "enslaved" in one's introject is that

> "imagination is stifled, and with it all initiative, experiment, and perspective and openness to anything new; all invention, trying out actuality as if it were otherwise - and therefore all increased efficiency in the long run" (Perls, Hefferline and Goodman, 1977, p. 353).

Perhaps the problem is not having the introjects, but being caught in them, attached to them. A six-year old, for example, needs to be told, "Look both ways before you cross the street" and this is a valid rule for one's lifetime. On the other hand, "Don't talk to strangers" is, hypothetically, not a suitable rule for one who is lost or lonely.

The influence of traditional education in the home, school, and church is increasingly rigid and rule bound. Social conditioning within our institutions creates introjects. The importance of this study lies in the re-education of the educators to become more aware of the patterns and processes of introjection and the resulting consequences. The writer turns to teachers as they are the shapers of youth into their own image (Brown, 1971).

In the Aquarian Conspiracy, Ferguson discusses two teaching methods, "allopathic and confluent" (1980, p. 283). Allopathic teaching is the common public school variety; obedience to authority is the conditioned attitude. Our authoritarian, achievement-geared, fear-inducing, clock-watching schools have set students up for difficulties. The damage done to both meaning and self-image by most educational institutions is a major force that fragments every child. A single classroom teacher can purvey prizes, failure, love, humiliation and intonation to great numbers of relatively powerless, vulnerable young people. The trauma begins with the

first denials of feeling, the first suppressed questions, the muted pain of boredom. We started coming to school with the budding courage to risk and explore, and we found stress enough to permanently diminish our adventure.

A most potent force, a growing recognition that our frustrations as adults and our impoverished perceptions developed, in large measure, from our schooling. The greatest potential for change, Brown (1978) writes, lies in the school. Schools have focused almost exclusively on cognitive learning. The reality is that whenever one learns intellectually, there is an inseparable accompanying emotional dimension. The relationship between intellect and affect is symbiotic. As we become socialized or learn to behave in acceptable ways, for example by introjection, we not only restrain our "bad" acts but also regress our "bad" feelings. The result of denying or repressing genuine feelings is the replacement of real feelings with pseudo-feelings, feelings we think we have. The fear of change and the substitution of fantasy and illusion for reality are also unfortunate effects of the denial of feelings. Thus the individual continues to control himself through the rules, maxims and attitudes of his ongoing conditioning.

Confluent Education, on the other hand, stresses the development of the whole person. It is a movement within the education system using a holistic approach. It is a curriculum which includes the emotions and body, as well as cognition.

In Confluent Education the learner is encouraged to have awareness and responsibility, to explore all corners and crevices of experience, to test outer limits, to check out frontiers and depths of the self; to discover. This type of education promotes friendly environments for hard tasks. The larger paradigm looks to the nature of learning rather than the methods of instruction. These new assumptions lead to questions about how to motivate for lifelong learning, how to strengthen self-discipline, how to awaken curiosity, and how to encourage creative risk. Thus the importance of the study lies in providing data which measure the effectiveness of a Confluent Education program, namely the Introject Awareness Exercise designed by Zylkes-Laborde.

(e) Chosen Institutions

Introjects are patterns of perception and behaviour having a conditioned confluence with institutional structure. For the purposes of this paper, eight institutions were studied:

1. Mother
2. Father
3. Formal Education
4. Religion
5. Peer Pressure: I Want to be Part of the Gang
6. Sex
7. Money
8. Fears

These eight institutions were chosen from twelve institutions discussed in the Zylkes-Laborde work. These particular topics were chosen because of their relevancy to the thesis population, second year Bachelor of Education students.

(f) Delimitations of the Study

Certain aspects of introjection were not explored in view of the scope of the paper. The research pertaining to introjects, for example, indicates that the sequence to re-establishing contact and normal interaction is, first, undo the projection, then, the retroflection and finally the introjection. For example, if the introject is "I hate sex" it is necessary to work on the person's full identification with this social taboo in trying to dissolve what he has introjected. In other words, we must first bring into awareness the projection, "I am suffering from my armor"; then the retroflection, "I stifle my pelvis" and finally the introjection "I should and do hate sex". The Introject Awareness Exercise does not include these steps.

In addition, Patterson (1980) has written that the past unfinished situations where introjects occurred must be re-experienced or relived, not simply recounted. In the Introject Awareness Exercise, the subjects simply recounted their experiences.

Finally research indicates that in order to accept, reject, or partly own an introject, eating must also be included. By introjecting and eating, and dislodging and digesting introjects, malfunctioning processes may be changed. Perls theorizes that the process of introjection begins with eating such as an infant's feeding schedules and forced feeding (1977). The first half of the book Gestalt Therapy consists of exercises that help the individual develop awareness of his or her functioning. The section on introjects is exclusively on eating. Perls frequently states that introjection involves becoming aware of what is truly not yours and developing the ability to bite off and chew experience. The Introject Awareness Exercise does not mention eating.

The original study included a long term post-test. With the present study, it was not possible to use this method. Marcus (1979) however considers growth or integration as occurring during the work, immediately after the work, and days, weeks, months or years later. In this case, six weeks following the Introject Awareness Exercise, participants' personal comments were again collected.

(g) Limitations of the Study

The investigator had a problem in establishing homogeneous groups. The difficulty came in isolating two groups without

previous experience in awareness development, to try to guard against possible biasing.

The groups were taken from two seminar groups composed of elementary education majors, 95% under the age of twenty-one. The students were 80% female and 20% male. Two groups of females volunteered from the "371 Seminar", an undergraduate course in Educational Psychology. However, the experimental group had a professor interested in the development of awareness in addition to the established curriculum. The control group had a graduate student interested in the curriculum alone. Thus, the orientation of the experimental group, along with the homogeneity of the individuals with respect to their program or previous experience, might make the results limited in their generalizability to other populations. In addition, male subjects were excluded as the writer chose not to investigate sex differences.

In addition, the experimental group was voluntary but received some credit for doing the work.

CHAPTER II

SOME RELATED LITERATURE

a) Introjects Affect Process of Contact

The concept of introject was explored by Frederick Perls and others. Some understanding of how introjects were interpreted and developed was necessary for comprehension of the process to be explored in this paper. In addition, Arica, Transactional Analysis theory will be explored.

The main effect of introjection is the conquering of the self that results when the ego introjects the rules, maxims or attitudes from the "authorities". As a result, the self functions on the basis of its introjects rather than on its own regulation. Thus the individual's energy and process of contact is hindered, confused. The resulting compensations and characteristics will be discussed.

b) Gestalt and Ego

Many aspects are involved in the process of introjection affecting the entire process of contact. An introject is "unfinished business"; its genesis is readily traced back to a situation of interrupted excitement (Perls et al. 1977, p. 238).

Every introject is the precipitate of a conflict given up before it was resolved. An introject functions as a premature pacification of conflicts.

The ego chooses to identify with or alienate the information from the "authorities". As an infant, the child is exposed to forced feeding and feeding schedules. If the child "swallows whole" the food he is being forced to eat, the process of introjection begins (Perls et al, 1977). The authorities continue to rule, for example, bed-time schedules or the child should be nice. The ego thus chooses to identify with the rules, maxims or attitudes that are presented. It is easier for the self to give in and introject rather than fight the authorities. The personality consists of these mistaken unaware identities called introjects. Thus, the ego continues to introject and is the regulator, ending the organismic-self-regulation, for the ego will intervene rather than accept and develop.

Ego is the progressive identification with and alienation of the possibilities, the limiting and heightening of the ongoing contact, including motor behaviour, aggressing, orientating and manipulation. The ego performs an integrative function in relating the actions of the organism to its needs. It calls upon those functions of the organism which are necessary for the satisfaction

of the most urgent need. It identifies with the organism and its needs and alienates itself from other needs to which it is hostile. The ego then structures the environment in terms of the organism's need (Perls et al, 1977). If the organism experiences a sexual desire, sex becomes the figure in the Gestalt, but if sex can only be obtained by opposing the introject of "should not have sex", the ego alienates the sex drive.

c) Arica and Ego

In The Human Process for Enlightenment and Freedom by Oscar Ichazo (1976), three egos are mentioned. Ichazo writes that we have one ego that is analytic, one ego that is analogical and one ego that is empathetical.

The first ego, the analytic, is the historical-ego, because it remembers the past - how we have been in the past. This picture of past memories is always present in us.

Until the moment the karma or life experience is clarified, the historical ego will be crying inside of us with its definitive point of view. "It is always going to say, mama wants it like this and papa wants it like that" (Ichazo, 1976, p. 54). An example of the historical-ego, this description of ego processes seems similar to Perls' description of introjection.

From analogical reason the image-ego emanates where we invent an image about ourselves. We try to represent that image-ego in our relations with others.

The third ego is the practical-ego. It is the expression of empathetical reason. This ego wants to do things.

Thus, the historical-ego remembers the message from Mother! "You should not eat chocolates or you will be fat." The person may deny the message and eat chocolates anyway. The image-ego, however, may desire a thin body from Mother's message. The practical-ego may apply pressure to be thin. As a result, the ego is divided, confused and weakened. The person finds difficulty both in not eating chocolates and in being ideally thin.

d) <u>Transactional Analysis and Ego</u>

Transactional Analysis also describes three egos, which manifest themselves in different sets of behavioral patterns, which are often inconsistent. They are the Parental Ego State, the Adult Ego State, and the Child Ego State. The three systems of personality react differently to stimuli. The Parent judgmentally attempts to enforce external (borrowed) standards. The Adult is concerned with processing and storing information derived from stimuli. The Child reacts more impulsively on poorly differentiated

perceptions. The three systems interact with each other, but the Parent and Child re-enact the individual's relationship with the parents. Thus, the Parental Ego tells the individual that he/she should not eat chocolates because they are fattening. The Child Ego impulsively wants to eat chocolates anyway. The Adult Ego is concerned with processing the information of not eating chocolates and again the ego is divided and the person is caught in a conflict of needs.

Three theories have been presented: Gestalt, Arica and Transactional Analysis. The ego description in each case has a common trend of enforcing rules learned from the outside. The result is dispersed and divided strength. The goal of the introject awareness is to join this divided ego in the recognition of the existence of introjects and whence they came. The ultimate goal is integration.

e) <u>The Introjector Compensates</u>

The introjector comes to terms with his own frustrated appetite by reversing its effect, by inhibiting itself before he can recognize it. What one wants is thought of as immature and disgusting. Or he persuades himself that the unwanted is good for him. Thus a person "compensates" in the situation, to counterbalance the process of introjection (Lowen, 1981, p. 267).

The drive or appetite is also controlled by averting the attention, distracting the interest with other things such as food, "holding the breath, gritting the teeth, tightening the abdominal muscles, retracting the pelvis, tightening the rectum" (Perls et al, 1977, p. 480). The recurring urge or appetite is now painful for urges and appetites tend to be expansive. Now the body is the figure and not the diminishing ground for the developing self; and the self, in its structure of the motorically active and deliberate ego, is the ground. This process is fully aware. It is an attempt at a creative adjustment, working on the body instead of on the environment (Perls et al, 1977). For instance, the person has been told "don't get angry". When angered, he should not get angry and thus averts his anger by holding his breath, clenching his jaws, or eating. His body is the figure as he is focusing on it rather than on his anger. His self becomes the ground as he is not focusing on his anger but on himself.

In giving up, the "self settles for a secondary integrity", by identifying with the conqueror and turning against itself, a means of surviving though beaten (Perls et al, 1977, p. 484). The self takes over the coercer's role by conquering itself, retroflecting the hostility previously directed outward against the coercer. The coercing authority encourages the victim to perpetuate his defect by forever rejoicing in the deluded notion that he was the victor (Perls et al, 1977).

f) Characteristics Resulting From Introjection

Introjects enslave the "mature" functioning adult, not to the reality, but to a neurotically fixed abstraction of it. As a result, many aspects are affected such as self growth, speech, and posture, to only name a few.

The average adult finds himself caught in the introjected responsibility towards things he is not deeply interested in. As a result he is too responsible and there is little growth. Perls et al interpret the growth to "responsibility" as occurring without a need for introjection (1977, p. 355).

The most dismal timidity where the self is introjective, is "the fear of doing something in a new way of one's own", due to fear of being rejected (Perls et al, 1977, p. 460). Creative spontaneity is seen as dangerous or psychotic, the repressed excitement is turned aggressively against the self and the "reality" of the norm is then experienced as real indeed. Being oneself means acting imprudently as if desire could not make sense; and acting sensibly means holding back and being bored (Brown, 1971).

Another part of the introjective constellation are "fixations": tendencies to static clinging and suckling when the situation has progressed to the point where active biting through

and chewing are required (Perls et al, 1977, p. 438). To be fixated is to be confluent with the situation of conflict. He can neither destroy the introject on which he is fixated, nor such new obstacles as may present themselves. In neuroses, the elasticity of figure/ground formation is disturbed and either a rigidity (fixation) or lack of figure formation (repression) occurs (Perls et al, 1977).

Speech is also influenced by introjects. A verbalizing personality forms a speech that is "in-sensitive, prosy, affectless, monotonous, stereotyped in content, inflexible in rhetorical attitude, mechanical in syntax, meaningless" (Perls et al, 1977, p. 375). This is the reaction to an accepted alien and unassimilated speech, where the growth of the original interpersonal relations has been disturbed and the conflicts not fought through.

Most apparent reminiscing and planning are not memory or anticipation which are forms of the imagination, but are instead one's concept of oneself talking to oneself. Most indignation and judgment have little to do with felt anger or rational measure, but are an exercise of Mama's and Papa's voices (Ichazo, 1976). "Verbalizing protects one's isolation from both the environment and the organism, instead of being a means of communication or expression" (Perls et al, 1977, p. 379).

The introjector is seen as making a good adjustment by the authorities. Precisely by accepting defeat and introjecting, giving up the struggle, he gains a sense of power and adequacy. The only things lacking are excitement, growth and the sense of being alive. Every exercise of self-control is a proof of one's superiority (Brown, 1971).

Another result of the process of introjection is the figure of masochism, the inhibition of the achieved climax. This is holding in of the maximum excitement and wanting to be released from the pain of it by being forced, forced because the self is afraid to "die". It is as if the self were anything but just this transient contact (Hendricks and Roberts, 1977).

Perls et al write that there exists a universal agreement that every person in our society has his "neurotic trends", "unresolved conflicts" or "areas of maladjustment" (19[illegible], p. 373). Customary in a society such as this, that both projects a false estimation of childhood and considers many of the most beautiful and useful powers of adulthood manifested in the most creative persons, to be merely childish. Spontaneity, imagination, earnestness, playfulness and direct expression of feelings are characteristics of a child, and a creative person (Ferguson, 1980). Habitual deliberateness, factuality, non-commitment and excessive responsibility are characteristics of a "functioning adult". The

potential "dangers" have become factual symptoms: contactlessness, isolation, fear of falling, impotence, verbalizing inferiority and affectlessness (Perls et al, 1977, p. 357).

In neuroses the "safety-functions" of blotting out, distorting, isolating, repressing, projecting, are working fairly healthily (Perls et al, 1977, p. 363). It is the more respectable functions of orientation and manipulation in the world, especially the social world, that are out of kilter and cannot work. In a fairly adjusted whole, the safety devices are made for trouble and continue working while the more usual functions rest for repairs. The simple reactions, however, of compassion, flight and defiance are not operative at all. There will be many social traits that are unassimilable introjections, neurotic and inferior to the rival individual claim. Neurosis is a response of human nature and is now epidemic and normal (Perls et al, 1977).

I Should Versus I Want

I should and I want are two sets of urges which may be too complex to be separated on the basis of words. "I should" and "I should not" are for cultural conditioning, and "I want" or "I need" are for essence communication.

The Oxford International Dictionary of the English Language defines "should" as an "obligation, duty". The definition of obligation is apt -- "that to which one binds oneself, the constraining power of a law promise, contract." "Constrain" and "bind" are key words here meaning "to check the freedom or mobility of", and "to make a captive, to restrain, to constrain". We check our freedom to move into actions by "shoulds".

On the other hand, "want" is defined as "to desire greatly, wish for". "Need" is a "wish for something that is lacking or desired". The definition of both "want" and "need" are reminiscent of Perls' words.

The words "should" and want" were chosen to designate opposing forces -- a central knowing versus introject. Words as symbols are often accurate reflections of complex mental competitions. This seems to be true in the case of "want" and "should" in Zylkes-Laborde work.

There seems to be no confusion over the two sets of mandates, during the course of the exercise. One set is from organismic-self-regulation and the other set is from the cultural matrix. The latter set are "shoulds" and the former set are "wants". The confusion and conflict arise over which set of mandates to put into action.

To determine which part of ourselves is an introject, recall messages from mother for example, about the way we should be. "Shoulds" and "should nots" are present when a rule, maxim or attitude form our thinking. However, words such as hate, for instance "I hate sex", ought, must, and cannot, are also present (Perls, Hefferline and Goodman, 1977, p. 342). For the purpose of this study, the writer used the words "should" and "should not" in accordance with Zylkes-Laborde's (1977) Introject Awareness Exercise.

(g) Discourse

In this section I will discuss my rationale for choosing the related literature presented. The various theories of ego: Arica, Transactional Analysis and Gestalt, were chosen to illuminate the process of introjection occurring within the personality. The theories demonstrate how energy and focus become divided and confused. The gradual submersion of my own internal regulation from outside rules and regulations involved my ego. In reading descriptions of this process, for example, how the ego chooses to introject and the resulting division of energy, I come to understand myself better.

In reading Perls' account of the process, he writes "the ego chooses". The ego, however, does not choose as such. My view

is that the self chooses and that the ego influences the decision of the self, for better or for worse.

In being caught in and unaware of my introjects, I observe in retrospect the number of times I compensated as a result. Many nights when I had something important the next day in school or work, I would escape by over-eating. I realize I was escaping my excessive feeling of responsibility and my fear of "should do well". Unfortunately, I would complete my task the following day, but I had all that extra food in me to contend with. I also recall my forced smile and the tension in my pelvis. In addition, my speech has improved greatly as a result of being clear about myself, for example, knowing how my conditioning occurred and whence it came.

Thus, the literature I chose to review was most pertinent to the investigation being conducted and also was a result of my personal experience and interest.

CHAPTER III

PROCEDURE

(a) The Sample

The sample for this study consisted of two groups: the experimental or treatment group, and the control group.

The Experimental Group

The treatment group consisted of 11 females taking the course Educational Psychology 371 Seminar during the winter session of the 1981-1982 university term. All of the subjects were full-time educational students in their second year.

The average age of the subjects was 20.2 years, with a range of 19 to 21 years.

The Control Group

This group consisted of 11 females also taking the course Educational Psychology 371 Seminar under similar conditions as the experimental group. Both classes were held at the University of Alberta.

Both groups were selected from a larger population which was considered homogeneous. Ninety-five percent of this population was under the age of 21, 90% were elementary majors and 80% were female. The seminar students chosen occurred, the writer assumes, from a preference for their timetable.

The groups were relatively similar with respect to previous educational experience and registered programs. The experimental group, however, had as a leader, a professor more interested in self-growth and development than the teacher responsible for the control group.

(b) Literature Related to the Measuring Instruments

The task of setting up a research design for the Introject Awareness Exercise brings certain questions to mind. Does learning about introjects change the subject? What kind of changes could be expected? What are the criteria of a valid measurement? Are the changes short term or long term? Can they be measured at all? With these questions in mind the writer will consider each test in relation to how it is to be used for our purpose.

Psychometric vs. Impressionistic

First a test was needed which would evaluate the treatment. In Essentials of Psychological Testing, Lee Cronbach (1970) discusses the merits of these two broad types of tests, psychometric and impressionistic. For the Introject Awareness Exercise evaluation, a psychometric test is preferable to an impressionistic test, made by an observer, in several ways. Hiring and training of such observers involves more time and money than seemed practical for the present study. Psychometric tests are easier to score and less affected by the scorer's personal prejudices. However, the participant's assessment of her experience and any changes she could cite could perhaps be recorded. A psychometric test and a personal assessment test would perhaps give adequate information within the limits of practicability. As Cronbach writes, in individual testing both scores and descriptive information are preferable (1970).

Test Validation

Test validation is an analysis of test scores based on the strengths and weaknesses of the test and their relationship to the purpose for which the test is being used. In addition, test validation is the dependability of a test as reflected in the consistency of its scores upon repeated measurements of the same

group. Thus the question of how valid is this test for the decision I wish to make will be examined in relation to each of the tests selected.

Construct Validation

Construct validation is an analysis of the meaning of test scores in view of the psychological constructs which it purports to measure. Every test is to some greater or lesser degree unique and very rarely measures exactly. Some tests, however, have better construct validity than others.

Content Validation

Content validation is the process of judging the adequacy of the questions of a test to measure the construct of the test. Validity is established by correlating the results of the test with an outside criterion or independent measure.

TEST I - ROTTER'S INTERNAL EXTERNAL SCALE

Origin and Development

Rotter's Internal External Score was developed by J. B. Rotter from his social learning theory. The scale is intended to

measure individual differences in the belief that a person can control his own destiny. Low scores indicate more internal control than high scores. High scores indicate a belief in chance, luck, the system or powerful others as having more control over their destinies. H. M. Lefcourt explains some ramifications of the scale when he writes:

> "It refers to the degree to which individuals perceive the events in their lives as being a consequence of their own actions, and thereby controllable (internal control), or as being unrelated to their own behaviors and, therefore, beyond personal control (external control). It is a generalized expectancy, as opposed to a specific expectancy, being an abstraction developed from a host of experiences in which expectancies have met with varying degrees of validation. It is but one element of a behavioral prediction formula which also includes reinforcement values and situational determinants. Therefore, when research is presented focusing on locus of control as a sole predictor or a given set of criteria, it necessarily represents a limited approach to the prediction of those criteria, such that high magnitude relationships should not be anticipated." (1972, p. 2)

Lefcourt's analysis rebuts those reviewers and interpreters of the scale who see it as simply comparing the subjects' expectancies of reinforcements to their actions. This seems to be a limited interpretation of the scale which seems to measure a more complex mental process.

Rotter made a good case for the construct validity of his measurement in his seminal article Generalized Expectancies for Internal versus External Control of Reinforcement. This will be further discussed.

The I-E Control Scale does measure a variable that is pertinent to this study. The expected area of change is toward internal locus-of-control. This will be discussed in relation to content, construct and test validation.

Test Validation

The consistency of scores upon repeated measures are indicated by the test-retest reliability measures. According to Rotter (1966), for different samples and over different time periods of one and two months, the measures range from .49 to .83.

Others report similar findings in this area (Zylkes-Laborde, 1977). Internal consistency estimates of reliability have been reported from .65 to .79, nearly all correlations in the .70's.

Construct Validation

Rotter (1966) addressed the construct validity of his test directly in the article Generalized Expectancies for Internal vs. External Control of Reinforcement. The most significant evidence of the construct validity of the I-E scale, he writes, comes from differences in behavior for individuals above and below the median of the scale or from correlations with behavioral criteria. To summarize, a series of studies provides strong support for the hypothesis that the individual having an internal score is likely to be one who is more alert to aspects of the environment providing useful information for his future behavior; takes steps to improve his environmental condition; places greater value on skill or achievement reinforcements and is generally more concerned with his own ability, particularly his failures; is resistive to subtle attempts to influence him.

Seeman and Evans (1962) employed a very similar scale to the later developed I-E scale. They investigated the behavior of patients in a tuberculosis hospital, measuring how much they knew and questioned doctors and nurses about their condition and treatment. There were 43 matched pairs of white male patients, each pair being matched for occupational status, education and ward placement. As hypothesized, internals knew more about their own

condition, questioned doctors and nurses more according to independent ratings from doctors and nurses and expressed their satisfaction or dissatisfaction with the feedback and care they received.

A careful reading of the I-E scale items indicate that the items deal exclusively with the subject's belief about the nature of the world. They are concerned with the subject's expectations about how reinforcement is controlled. As a result, the I-E scale is considered to be a measure of a generalized expectancy.

> "Such a generalized expectancy may correlate with the value the subject places on internal control but more of the items is directly addressed to the preference for internal or external control." (Rotter, 1966, p. 10)

Furthermore, external scores on the I-E scale may act as a defensive account for failures. That is, the subject may be more internal than the test indicates as the subject blames external factors for events she feels she cannot control in her world. Thus the construct validity of the scale has its strengths and weaknesses.

Content Validation

Content validity is established by correlating the results of the test with an outside criterion or independent measure. In

the twenty or so years since internal/external locus of control has come to be studied, several alternative measures for this variable have been developed. For example, correlations of the I-E scale range from -.07 to -.35 with the Marlowe-Crowne Social Desirability Scale (1964). The results were obtained from a number of college student samples. A correlation of -.22 represents the median for different samples of college students where males and females were combined (Rotter, 1966). In addition, it has been found that the scale correlates satisfactorily with other methods of assessing the same variable such as questionnaire, interview assessments and ratings from a story completion task (Rotter, 1966).

Conclusion

After investigation, the Internal-External Locus of Control scale seems an adequate choice for a psychometric test for this research design. A number of studies indicated that it has good construct, content and test validity.

TEST II - PERSONAL ORIENTATION INVENTORY

Origin of the POI

The Personal Orientation Inventory was designed by Everett L. Shostrom and is based on the concept, according to the test manual, of the

> "...self-actualizing person -- a person who is more fully functioning and lives a more enriched life than does the average person. Such an individual is seen as developing and utilizing all of his unique capabilities, or potentialities, free of the inhibitions and emotional turmoil of those less self-actualizing." (1966, p. 4)

The concept and term is credited by Shostrom to Abraham Maslow and Frederick Perls' work, also acknowledged. The POI was created for a comprehensive measure of values and behavior seen to be of importance in the development of the self-actualizing person.

The POI consists of 150 two-choice comparative value and behavior judgments. The items are scored twice first for two basis scales of personal orientation, inner-directed support and time competence and second for ten subscales each of which measures a conceptually important element of self-actualizing. They are: Self-actualizing Value, measuring affirmation of primary values of self-actualizing persons; Existentiality, measuring ability to situationally or existentially react without rigid adherence to principles; Feeling Reactivity, measuring sensitivity of responsiveness to one's own needs and feelings; Spontaneity, measuring affirmation of self because of worth or strength; Self-Acceptance, measuring affirmation or acceptance of self in spite of weaknesses or deficiencies; Nature of Man, measuring degree of the constructive view of the nature of man, masculinity, femininity; Synergy, measuring ability to be synergistic, to

transcend dichotomies: Acceptance of Aggression, measuring ability to accept one's natural aggressiveness as opposed to defensiveness, denial and repression of aggression; Capacity for Intimate Contact, measuring ability to develop contactful intimate relationships with other human beings, unencumbered by expectations and obligation (Shostrom, 1966).

Bruce Bloxom writes in Buro's The Seventh Mental Measurement's Yearbook that the POI lacks some desirable properties because of the rather pervasive item overlap in its subscales. However, the two major scales, inner support and time competence, are free of this problem when used by themselves.

Critical Reviews

Richard Coan, Professor of Psychology at the University of Arizona, writes in Buro's The Seventh Mental Measurement's Yearbook:

> "The Personal Orientation Inventory represents an effort to assess a number of variables involved in sound personal functioning, or 'self-actualization'. In the past, both theory and measurement in the personality realm have centered too much around concepts of psychopathology. Theorists have increasingly recognized the importance of focusing directly on sound functioning, and there is now an obvious need for instruments that can tap components of sound functioning, rather than just the presence or absence of pathology. In taking a bold psychometric leap into the land of self-actualization, Shostrom is attempting to

> perform a much-needed service. When one leaps into darkness however, one runs the risk of unforeseen hazards, and we may well ask whether Shostrom's jumping style is the best suited to the circumstances." (1971, p. 292)

Coan writes that the little systematic research that has been done suggests that theorists have grossly over-simplified the problem. Coan remarks, in his review of the POI, that Shostrom does use extant theory -- specifically that of Maslow, Riseman, May and Perls. The scale variables were selected on theoretical grounds, according to Coan, and the items were selected by rational procedures.

Especially in the area of autonomy, Shostrom's biases are reflected in the instrument. Coan hopes that more work will be done in the area of balance between inner and outer directedness.

Coan discusses the most disturbing factor in the instrument next: the fact that so many statements are expressed in an absolute or categorical form. The choice must often be between two extremes, neither of which may come close to his actual attitudes or life situation. In a few items, only one alternative is an absolute and the choice could be governed by a desire to avoid absolutes.

With these words: "The test deserves exploratory research" (1972, p. 293) Coan concludes his review of the POI.

Bruce Bloxom, Assistant Professor of Psychology at the Vanderbilt University, writes in the Seventh Mental Measurement's Yearbook a more admiring review than does Coan. He writes:

> "In general, the content validity of the scales of the POI is good." (1972, p. 291)

The reliability coefficients range from a moderate .55 to a solid .85. However, he too suggests that the data on which the time-orientation scale is based, is questionable.

Bloxom concludes that the subscales overlap; but if the POI's use is confined to the inner support and time competence scales, then the measurement is useful.

Studies and Construct Validity

In the review cited above, Coan does say that there is some supportive validity data for the POI in spite of these difficulties. There is an expressive hardback book called the Handbook for the POI and it chronicles study after study. There are approximately 370 items in the bibliography, most of which suggest that the POI is a valid instrument.

The Handbook has profiles of executive and upper middle management, educational consultants and teachers, college freshmen

and high school students, high neurotic and low neurotic college samples, YMCA administrators, TM students, clergymen, out-patients, psychiatric and self-actualized and normals. One of the major contentions of the Handbook is that the POI is reliable for showing changes following encounter groups.

The psychological construct of "self-actualization" seems to be valid enough to warrant an instrument for measuring this variable. There is evidence that the POI does have construct validity.

Content Validity

Certain inconsistencies are present in the POI after closely reading the studies in the POI Handbook. One study will support content validity, while another will not. McClain and Andrews (1972, p. 505) for example, found only one subscale -- Self-Regard -- differentiated intellectually gifted seniors from an unselected sample of seniors, in attempting to correlate scholarship and self-actualization with the POI.

Fox, Knapp and Michael (1968, p. 565) on the other hand, found a sample of 100 hospitalized psychiatric patients to be significantly lower on all POI scales than the normal and self-actualized scales as set up by Shostrom. From these two

studies, one may conclude two opposite opinions about the content validity. Several critics of the instrument have noted this controversy. Thus the content validity of all the subscales of the POI has not been proven. Now it will be considered how this instrument is to be used in this research design in order to decide whether this weakness is important or not.

Test Validity

The main factor in the POI of interest for this research is Inner Directed Support which is one of the two main subscales. One hundred and twenty-seven questions out of 150 are used in determining Inner Directed Support. Shostrom writes:

> "The inner-directed person appears to have incorporated a psychic 'syroscope' which is started by parental influences and later on is further influenced by other authority figures. The inner-directed person goes through life apparently independent, but still obeying this internal piloting. The source of inner-direction seems to be implemented early in life and the direction is guided by a small number of principles. The source of direction for the individual is inner in the sense that internal motivations are the guiding force rather than external influences. This source of direction becomes generalized as an inner core of principles and character traits.
>
> The other-directed person appears to have been motivated to develop a radar system to receive signals from a far wider circle than simply the parents. The boundary between the familiar authority and other external authorities breaks down. The primary control feeling tends to be

> fear or anxiety of the fluctuating voices of school authorities or the peer group. There is a danger that the other-directed person may become over-sensitive to 'others' opinions in matters of external conformity. Approval by others becomes the highest goal. Thus, all power is invested in the actual or imaginary approving group. Manipulation in the form of pleasing others and insuring constant acceptance, becomes the primary method of relating...Thus it can be seen that the original feeling of fear can be transformed into an obsessive insatiable need for affection or reassurance of being loved.
>
> The support orientation of self-actualizing persons tends to lie between that of the extreme other and the extreme inner-directed person." (1966, p. 14-15)

From Shostrom's description it seems that the inner-directed person and the internally controlled person (Rotter's I-E scale) will have some traits and beliefs in common. The difference in the outer-directed person and the externally controlled person seems to lie in the area of cause. The outer-directed person in Shostrom's paradigm, acts in a certain way out of fear and need for social approval. In Rotter's paradigm, the externally controlled person has a belief in luck, chance and powerful others. Thus a major difference in the manner in which they behave and score the two tests could exist. The "self-actualizing" person, however, shows a balance between the two poles and a shift toward "self-actualizing" could be viewed as a positive shift, thus showing increased internal scores.

Conclusion

After considering the strengths and weaknesses of the POI, it was concluded that the instrument is a valuable tool for research, keeping in mind that "self-actualization" as defined by Shostrom, is a certain set of characteristics. In addition, the two main scales are probably reliable and the subscales are less so. However, the weaknesses of the instrument do not pertain as the major use of the one factor inner-directed support is widely believed to be reliable. The conclusion is that the POI would be best used as a pre and post-test psychometric instrument.

(c) Treatment

i) The Design

The Introject Awareness Exercise was designed to teach participants about the posited concept of introjection, to bring some of their own personal introjects into their conscious awareness, and to acquaint the participants with new options of behavior in dealing with these introjects.

The rationale for the Exercise pertains to the holistic approach used in Confluent Education. Both mind, body and emotions are affected in the process of introjection and must both be

included in the disintegration of introjects. Guided imagery, art, creativity, spontaneity, symbolism and music will also be discussed.

ii) Rationale for the Exercise

The techniques used in the exercise are based upon a holistic approach. One of the major concepts in Gestalt psychology is the notion of the organism as a whole as a basis of the holistic approach. Holism is defined as:

> "the doctrine that a living being or its behaviour cannot be explained solely in terms of the behaviour of its parts"
> (Chaplin, 1979, p. 237)

In Perls' theory, the body, mind and emotions are all involved in an integrated way in the process of living. Thus in the process of introjection the organism as a whole, that is, the mind, body and emotions are affected. The introjecting self disturbs the organismic-self-regulation which in turn affects the physiology of the body:

> "If the synthetic power of the ego is taken seriously with regard to the physiological functioning, there is an end to organismic-self-regulation, for the ego will intervene rather than accept and develop; but interference with self-regulation produces psychosomatic disease."
> (Perls et al, 1977, p. 457)

Suppose, for example, a sexual urge or desire is not satisfied; for example the drive is seen negatively because of the ego's introject. Then there will be a readjustment of the physiology, an attempt to establish a new unaware conservatism in the present condition. The pelvis will thus retract and muscles will tighten. Many instances of the body adjusting exist; clenched jaws and fists, deformed posture, forced smiling.

> "These structures do not appear in the self in contact, but are evident in the defects and fixations of the self-functioning and become poorly organically-self-regulating." (Perls et al, 1977, p. 470).

The introjector is "unaware that he is deliberately controlling his body" (Perls et al, 1977, p. 315). The individual is making an aware adjustment to external contacts on his body, but is unaware of more favourable adjustments on his environment (Perls et al, 1977). The introject, "I should not cry", can result in the eye muscles, the throat, the diaphragm being immobilized to prevent the expression and awareness of crying. The suffering of headaches, shortness of breath and sinusitis may also result (Lowen, 1981).

In this state of unawareness where the individual is deliberately controlling his body, it is his body with which he has certain external contacts, but it is not he; he does not feel himself. Thus in the Introject Awareness Exercise emphasis is placed on contacting bodily sensations.

The holistic approach also pertains to guided imagery which Marcus (1979) says is effective in integrating mind-body work at both superficial and deep levels. In addition, the use of art adds a unique dimension to this approach.

Art-working is an example of progressive integration (Perls et al, 1977). Art is a good source of thematic material as it is malleable and traceful. Art produces the person's space in that moment and he is able to monitor that space through the traces created. The individual can see and feel himself through this medium and thus eventually achieve a better understanding of himself.

Art is a medium for sensory-motor integration for the child and the adult (Perls et al, 1977). The free and apparently aimless play allows the energy to flow spontaneously. Spontaneity is recognized as central to health. Thus it is important to not force the participants but to allow for spontaneity.

Using art in a safe and playful environment is described by Oaklander (1978) as going back to locate and restore the misplaced function. A major goal is to help the individual become aware of himself and his existence in his world. The task is to help the person to feel strong within himself. A strong sense of self makes for good contact with one's environment and people in the environment. Oaklander's description of being strong from within

seems to be synonymous to Perls' organismic-self-regulation and the inner control described by the POI and Rotter's Inner External Control.

The art serves as a language for the participant which is non-threatening, a symbolism that substitutes for words and emotions which otherwise may not be expressed. Confusions, anxieties and conflicts may be worked through more easily (Oaklander, 1978).

The individual in the safe playful environment uses creativity, spontaneity and symbolism as functions enabling growth.

> "Jung, Ramik, progressive-educators, play therapists and others have amply relied on creative expression as the means of reintegration, and especially Ramik hit on the creative art as psychological health itself." (Perls et al, 1977, p. 279)

Through the medium of art, whereby the process enabled a product which was traceful, conceptually this entailed representation through the use of symbols. Symbolism provides the participant with live dynamic individual language for the expression of his subjective feelings (Piaget, 1978).

Symbols are playful themselves. They have an affective dimension with seeds of tremendous meaning. Symbols are subjective and symbol activity is one of the most fundamental manifestations of

the human being (Bertalanffy, 1965). Symbolism comes from within, spontaneously and involves the forces of intuition (Vygotsky, 1978).

Doing the art section of the exercise, the person is in a position "to follow his bent, to imagine and exaggerate freely, for it is safe to play" (Perls et al, p. 235). The Exercise is even more playful as the participants use crayons for their expressions of introjects.

In a playful situation of drawing or writing introjects, the individual can relive experiences for the satisfaction of the ego, rather than its subordination to reality (Piaget, 1978). The person is able to try combinations of beliefs which would under functional pressure never be tried (Bruner, 1978). The consequences of the actions are minimized through this play. There is a feeling of freedom through the medium, a release from pressures and anxieties (Groos, 1978).

The uses of art in the Exercise are numerable, because the activity of drawing comes from within, it is purposeful for the individual and it has its own reality (Vygotsky, 1978). We have access to a medium which provides a language to symbolically explore ourselves spontaneously.

Using the medium of art, the play situation and reality coincide. Vygotsky (1978) writes that play creates associations which facilitate the execution of an unpleasant action or experience. A reproduction of the real situation takes place. Being liberated from situational constraints through the activity in an imaginary situation, the participant is more able to contact his introjects. Thus through the non-threatening medium of art, the individual may carry out his thoughts safely. Vygotsky writes:

> "Internal and external actions are inseparable: imagination, interpretation and will are internal processes in external action."
> (1978, p. 550)

In addition, he believes that all examinations of the essence of a playful non-threatening situation have shown that a new relationship is created for the participant, between semantic and visual fields - that is between situations in thought and real situations.

The rationale for including music in the Introject Awareness Exercise will now be discussed. The object of using music Alvin (1975) writes is to deliberately evoke certain reactions and then to control and channel them towards a specific aim. In the case of the Introject Awareness Exercise very sad, heavy, doleful music was used when the participants were wearing all of their introjects. The object was to increase their feelings of sadness in carrying all of their introjects. When the students had examined

and removed half of their introjects, the music used was less sad and heavy than the first piece used. Finally, when the students had removed all of their introjects, a happy light music was played. Thus, the aim of using the sad music was to enhance the participants' feelings accordingly.

Coleman (1939) writes that the very nature of music gives it a more direct connection with the emotions than any other art or science. Music can plunge one into depths of sadness as well as to heights of emotional excitement. Music is a tonal analogue of emotive life, symbolic of human feeling (Swanwick, 1968).

Alvin (1975) also writes that music works at the id, ego and superego levels. Consider happy music as in the final stage of the Introject Awareness Exercise. It can stir up or express primitive instincts and even help them to loosen up. For example, resistance to the sex drive, because of introjection may be loosened. Music can help strengthen the ego by releasing and controlling the emotions at the same time, giving a sense of purpose to the listener. For instance, after experiencing the accepting, rejecting or partly owning introjects, one may feel even more strength and purpose as reinforced by the happy music. It can also sublimate certain emotions and satisfy the desire for perfection through high aesthetic experiences. In other words, music can soothe the superego's demands of how that person should be because of its beauty and sublimating qualities.

In summary, music affects emotions and creates moods (Alvin, 1975). It also influences the three levels of personality. The use of music seems to enhance the desired feelings in each of the three sections of the Introject Awareness Exercise described previously.

The Exercise is designed to create a non-threatening environment for participants to become aware of their own introjects and deal with them on a conscious level. The Exercise is safer because of the group participation. The advantages of group work is the group energy, momentum and sharing which are potent forces that may enable participants to get in touch with aspects of themselves not possible otherwise (Marcus, 1979). In addition, group members support each other, realizing the similarities of their introjects. For example, one participant wrote, "I'm not such an oddball after all."

In summary, the writer described the rationale for the Exercise based upon the holistic approach. The effects of introjects on the mind and body were explored. Techniques such as art and guided-imagery and the use of music were also described. Creativity, spontaneity and symbolism as functions enabling growth were reviewed. Finally, the advantage of the Exercise occurring within a group was explored.

Certain background information should be discussed before the procedures of the exercise. Trust, between the leader and the group members, and between the members themselves, is an important element to be considered before beginning the Introject Awareness Exercise. Next to be considered are certain relevant questions. The desired goals and the symbolic meaning of the layers will be presented and discussed. A treatment of the cognitive and emotional elements and their interaction related to Confluent Education follows.

iii) Trust

The most important element to be considered before starting the Introject Awareness Exercise is the level of trust between the leader and the participants.

Frederick H. Stroller writes about this quality of trust, in Encounter and advocates self-disclosure for the leader as a way of building trust. This then, seems to be an effective method for raising the level of trust to a point of safety for most participants. In the experimental group, ten minutes may be spent telling relevant events of the leader's life that led to his belief in the concepts underlying the Introject Awareness Exercise.

A built-in safety feature is also present in this exercise. The large number of "shoulds" acquired during the socialization process gives any participant the opportunity to select those with a little or a lot of effect. If a participant wishes to play it safe and choose introjects with little effect, the leader must allow this. The participant may not learn as much about himself and his introjects as one who risks more, but he will learn something. Each and every person knows how much risk is safe for him. The leader does not know this and thus must not push. Later the ground rules of the exercise are presented and there give the participants the responsibility of doing or not doing what is suggested by the leader. There must not be any kind of coercion, from leader to group members or from members to other members, to do anything the member himself does not wish to do.

iv) <u>Goals</u>

The immediate goal of the Introject Awareness Exercise is conscious awareness of introjects. One of the hypotheses is that awareness of introjects brings about some change. The kind of change seems to be idiosyncratic. That change is desirable, is an assumption and it is hoped that the change will be toward greater self-acceptance, self-esteem, flexibility, authenticity and self-knowledge. The ultimate goal of the Introject Awareness Exercise is to bring the participant closer to internal control, to

"self-regulation" to use Perls' term (1977, p. 320) which incorporates the development of the previously mentioned characteristics:

> "Organismic-self-regulation means being in tune with inner processes and with the environment." (Marcus, 1979, p. 55)

v) The Layers

An analogy of an introject is a layer which exists between our action-self and essence and between essence and others (Laborde, 1977, p. 106). This layer inhibits communication and blocks free expressions from inner to outer, and from outer to others. Theoretically, by eliminating the layer-introjects, confluence between essence and our actions and essence and others is achieved.

Learning seems to be more meaningful when a holistic approach is used, when the body and emotions as well as the mind, becomes involved in the experience. This body-mind exercise was designed by Zylkes Laborde, as a farewell gift to a six-month Gestalt group. The body work consists of putting on tangible layers in the shape of large pieces of material. In addition, the body is important as it exhibits sensations relative to the material being examined.

vi) Cognitive Element

Each layer represents a different institution or manifestation of the cultural matrix from which we assume we absorb our introjects. The cognitive work consists of finding the participant's own introjects which he/she collected from the particular institution, represented by each sheet as it is put on. This is in keeping with the Confluent Education model which includes both cognitive and emotional elements of an experience.

Symbol Projecting is used to evoke the participant's reaction to introjects, while relaxed. "This occurs at a deeper level of consciousness than the normal state of awake interaction with the environment" (Laborde, 1977, p. 106). The participants are asked to sit back, close their eyes, and relax, making their mind like a blank television screen.

When the group appears relaxed, the leader says a word or phrase aloud and the participants are asked to remember the image which appears in their mind's eye as a result of the leader's words. They have been told earlier that something, a word or an image, will appear. The word or image is then drawn on the sheet of material with pastels. Next the participant's memory processes are evoked to produce introjects from the particular institution being considered at that time. The participants are asked, again after

relaxing, to go back in their memories to the last time they saw their father, for example: then to set the scene, using memories of smells, colors, tactile sensations, and feelings to make the scene seem real; then recall any messages about "how they should be" which they received from their father. After a few minutes, the participants are asked to set the scene of the interaction about ten years previously. Then they are asked to go back to the earliest memory they have of their father and try to remember any feelings and any messages about how they should be, even at that early age. The technique seems to be efficient in recalling introjects from early years. The memories of scenes and the memories of feelings both seem to draw out emotional as well as cognitive information. For example, subjects in Zylkes Laborde's study, are sometimes observed with tears in their eyes after one of the regressions into old memories. Approximately eight introjects are recalled from each institution considered, thus there are about one hundred introjects recalled by each participant.

vii) Emotional Element

In the memory regressions, emotions are specifically evoked. Also, the leader encourages the participants to stay in touch with any feelings which develop during the exercise and to record them along with the introjects. The putting on of the layers elicits an emotional reaction in the majority of the participants in

Zylkes Laborde's work. The words "heavy, warm, constricted, covered, hidden" have been used by subjects to describe how they feel during this part of the exercise. The emotional component is increased when the specific instructions were added to the exercise -- to get in touch with the different parts of the body and experience what was happening in them.

viii) Interaction of Emotional - Cognitive Elements

The Introject Awareness Exercise is designed to involve both cognitive and emotional elements in the learning process. Symbol-producing seems to capture both of these elements in one visual image. In Zylkes Laborde's work, not one of her participants had reported being unable to produce visual images. Some of them needed practice to get started in producing symbols, but after no more than two attempts, could do this easily. Several participants preferred words and used as many words as visual symbols, but they also produced the imagery. The "weight" of the introjects seemed to be felt by the majority of the subjects, even if the layers were made of paper and are quite light.

ix) The Evolution of the Design

When Zylkes Laborde first conceived the exercise, the work was done verbally, without the use of art and symbol-projecting. In

attempting to reach more people in less time with this exercise, she designed a different approach. However, this changed in minor details during the process of working with twelve groups, though the essential components were there at the beginning and still are there at the end. The most surprising thing to Zylkes Laborde about the evolution of the design is that the essentials changed so little from beginning to now. People who have done the exercise have suggested the addition of more institutions or layers, but upon reflection they do not wish to eliminate any of these in use now but simply to add more. Introjects from the emotion of anger and from the military are two of the suggestions, but unless more time can be allotted for the exercise, thirteen institutions seem to be enough. In the present study, eight institutions are used. They are: mother, father, teachers, religion, peers, sex, money and fear.

Certain background information pertinent to the Introject Awareness Exercise has been considered. The procedure of the exercise will now be presented.

(d) Procedures

The following information is deemed as necessary to a person who wished to lead this exercise. There is some overlap of this section with other sections of this paper, because this section is designed to stand alone as instructions for leading the Introject

Awareness Exercise. An informal lecture is used to give participants the following information.

i) Information for Opening Lecture

The concept of introjects goes back to Sigmund Freud and what he called the Super-ego. He used the term "introjection" for the process a person goes through in collecting the rules and maxims which make up the Super-ego. According to Freud, introjection is the process whereby we incorporate into our personalities, attitudes, rules, messages about ourselves and the way we should be. It is our cultural conscience. This introjection begins at a very early stage of life and these rules from our culture keep operating, on an unconscious level, into later life. We do continue to introject rules from people whom we admire or who have power over us. Ideally we would examine these rules which push us around, during the process of maturation, and decide which ones work and which ones do not. We would then keep them or let them go. This process, however, does not always take place and we are often using rules and attitudes that are inappropriate to what is going on. We do not have the option of letting these rules go, until they are brought from the unconscious to the conscious level. This observation is Frederick Perls' contribution to the philosophy behind this exercise. He observed the Super-ego at work in his patients, as had Freud. He focused on the term introjects, which

are the contents of the Super-ego and worked with bringing these introjects into the conscious awareness of his patients. He also noted the amount of energy present in a conflict when two conflicting rules had been introjected.

This exercise is designed to create a safe place for subjects to bring the unconscious introjects into their conscious awareness, grab hold of them by words or pictures, and then examine their constructive or destructive qualities. The participants can then do with them what they wish. After awareness, they have the option of keeping them or letting them go, and trying out new behavior that is more appropriate to certain situations.

The difference between an introject and a message from one's essence can be ascertained by determining whether the communication uses the words "I should" or "I want". "I should" is an introject. "I want" is probably a message from one's essence.

ii) <u>Additional Instruction</u>

It is important for the leader to repeat the definition of introject at least twice. "An introject is a message about the way you should be which you have received from someone outside yourself."

Also, explain that essence is "your original face before you were born" and, in more objective terms, essence is the normal developmental process which each and every human being goes through as it grows and matures. Even though each of our developmental processes is different from all others, there are certain similarities.

Three ground rules are: 1. Do not do anything in the group that you do not wish to do. 2. Take responsibility for what you each do. 3. Do not gossip about what happens to the other subjects during the exercise to people outside the group.

iii) Questions from Participants

iv) Materials

Six ponchos of fabric or sheets

Pastels or crayons

Once the fabric is spread out and crayons have been selected, a few words about symbol-making are given to the group.

v) Informal Lecture Continued: Symbol-Projection Instructions

> "We all have the ability to create our own symbols. I'm going to show you how to create yours. You simply sit back, close your eyes, relax. Let your mind become blank, like a TV screen. I will say a word or phrase and a picture will appear on your blank screen. Try to catch the first one that comes. Once you have the visual image, come back to the room and put it down on the sheet in front of you. The image you draw won't be exactly like the one you saw in your mind's eye -- that's OK. No artist is ever satisfied with his work. The drawing is simply a memorandum to yourself. Doesn't have to have artistic merit. It's just so you can remember your own imagery" (Zylkes Laborde, 1977, p. 115).

The first phrase used to evoke a symbol is Messages from Mother about the way you should be.

vi) Memory Regression Instructions

Memories are used to evoke messages from Mother, once the symbol has been drawn. "Close your eyes, relax, and go back to the last time you saw your mother. The scene is set with as many colors, textures, smells, feelings as can be recalled. What season of the year was it and what were you wearing? What was she wearing? What were you feeling about the interaction between your Mother and you? Once the scene is set, see if you can remember any messages she gave you about the way you should be. These may have been verbal, but maybe not." Wait approximately three minutes.

"Now go back to a memory of an interaction between you and your mother about ten years ago. Set the scene, and then see if you can recall any messages about how you should be from her at that time." Wait approximately three minutes.

"Now go back in your memory to the earliest time you can remember when you and your mother are interacting. Set the scene and then see if you can remember any of the messages which she had already taught you about the way you should be." Wait four minutes.

"When you have some of these messages from your mother in mind, come back to the room and write them down on your sheets. You may use pictures or words or both to record these messages. Be as specific as you can."

vii) Institutions

The procedure for Father is very much like the one for Mother; then, after Father, the memory evoking is dropped as a formal part of the instructions. Instead, the participants are led through the symbol-making procedure, then instructed to record any rules they remember having learned from that particular institution.

The words and phrases used for the symbol-making are as follows:

MESSAGES FROM MOTHER ABOUT THE WAY YOU SHOULD BE

MESSAGES FROM FATHER ABOUT THE WAY YOU SHOULD BE

MESSAGES FROM TEACHERS ABOUT THE WAY YOU SHOULD BE

MESSAGES FROM RELIGION ABOUT THE WAY YOU SHOULD BE

MESSAGES FROM PEERS ABOUT THE WAY YOU SHOULD BE

MESSAGES ABOUT SEX AND ABOUT THE WAY YOU SHOULD BE

MESSAGES ABOUT MONEY AND ABOUT THE WAY YOU SHOULD BE

MESSAGES FROM FEAR ABOUT THE WAY YOU SHOULD BE

At this point the first three-hour session is over.

viii) Last Session

In the last session, the subjects are asked to put on their layers of sheets with awareness of what they are doing. This is to be done with concentration on what is happening with feelings and body sensations, without talking. Then, the leader suggests one last layer which is important and invisible. The participants close their eyes, and the leader says which evokes each person's way of coping with the last layer.

I WANT YOU TO LIKE ME.

The leader asks that each participant think of what social behavior they have added on top of all their introjects in order for

other people to like them. For example: "I want you to like me, so I am a good listener." Or: "I want you to like me, so I smile a lot." The group then moves around, encountering each other and exchanging verbally their own methods of "being liked". The subjects are asked to stay in touch with their feelings as they do this.

The group is then instructed to stand, close their eyes, and then to go through the different parts of their body, beginning with feet, ankles, calves, etc. and check out any body sensations they feel. They are then asked to feel themselves through the sheets. Then to feel themselves where they have uncovered skin, such as the hands and face. Any differences in sensations are to be noted. With eyes still closed, they are told that they are to move in any way that feels right to them while music is being played. A record is played with a heavy, doleful sound. The music chosen for this section is from the "9 Ways of Zikhr", the Arica Institute.

They then sit down in groups of four. One at a time the participants take off the top sheet, and they are invited to share one introject from the institutions of that sheet. Verbally, they then own this introject, partly disown it, or give it up. This is done in sequence until four institutions are completed.

There is a break for ten minutes at this point. Another music record is then played, but with a lighter beat than the first. The participants move around with eyes closed, feeling any body sensations and getting in touch with the feeling after the removal of the four layers of introjects. The music chosen for this section is called "The Promise" by Olivia Newton-John.

The last four institutions are covered in the same manner as the first four. Then music with a fast, uplifting beat is played, while the participants move around the room, eyes still closed. The focus is on getting in touch with whatever sensations are in the body. After touching different parts of their own bodies, without the sheets, they are then asked to open their eyes and make contact with other members of the group in whatever way seems comfortable. Music is continued until the group is ready to terminate the Introject Awareness Exercise. The music chosen here is "Celebration" by Kool and the Gang.

(ix) Procedures for the Control Group

The POI and the I-E scale were administered to the control group on the same day as the experimental group. Four days following the Introject Awareness Exercise, the post-tests were given to both the experimental group and to the control group. The writer had no contact with the control group except for administering the tests.

CHAPTER IV

RESULTS

Two hypotheses were developed to examine the research problems defined in this thesis. This chapter will be divided into two major sub-divisions; one for each hypothesis, and all relevant data will be presented in that section. The tables presented in Chapter IV represent only the analyzed data. In addition, a third section is included to summarize the participants assessment of their experience and any changes they could cite.

The major problem of this thesis was to investigate the effectiveness of Confluent Education techniques, namely the Introject Awareness Exercise. From participating in the Exercise, it is hypothesized that the experimental group will have increased their internal scores from pre to post testing.

a) Hypothesis 1

Hypothesis 1 stated:

The increase in Internal scores will be greater for the treatment group than for the control group, as measured by the Personal Orientation Inventory.

This prediction was statistically tested using the two-way analysis of variance with repeated measures in a 2 by 2 factorial design. Factor A was the treatment factor with group 1 as control and group 2 as experimental. Factor B was the trial factor with pre and post test representing levels 1 and 2.

Cell means on the Personal Orientation Inventory can be found in Table I, while the analyses of variance can be found in Table II.

TABLE I

CELL MEANS ON POI

		TIME	
GROUP	n	PRE-TEST	POST-TEST
1	11	13.455	13.273
2	11	13.182	14.455
TOTAL	22		

TABLE II

ANALYSIS OF VARIANCE SUMMARY

TABLE OF THE POI

SOURCE	DEGREES OF FREEDOM	MEAN SQUARES	F RATIO	PROBABILITY
A. Groups	1.	0.215	.001	0.971
S-Within	20.	158.666		
B. Time	1.	343.836	19.236	0.001
AB	1.	79.105	4.425	0.048
BS-Within	20.	17.875		

F Ratio = .05 level

The main effect for groups was not significant, F (1,20) = 0.971, P .05.

The main effect for time was significant, F (1,20) = .001, P .05.

The interaction effect was central to the hypothesis. There was a significant interaction between the time and group factor (see Table II). In addition group 2 made more rapid gains on the internal-external score on the POI, than group 1. Thus, hypothesis 1 is accepted.

b) Hypothesis 2

Hypothesis 2 stated:

The increase in internal scores will be greater for the treatment group than for the control group, as measured by Rotter's Internal External Scale.

This prediction was also tested statistically using the two-way analysis of variance with repeated measures in a 2 by 2 factorial design. Factor A was the treatment factor with group 1 as control and group 2 as experimental. Factor B was the trial factor with pre and post test representing levels 1 and 2.

Cell means on Rotter's Internal External Scale can be found in Table III, while the analysis of variance can be found in Table IV.

TABLE III

CELL MEANS ON ROTTER'S

INTERNAL EXTERNAL CONTROL

		TIME	
GROUP	n	PRE-TEST	POST-TEST
1	11	13.455	13.273
2	11	13.182	14.455
TOTAL	22		

TABLE IV

ANALYSIS OF VARIANCE SUMMARY

TABLE ON ROTTER'S INTERNAL

EXTERNAL CONTROL

SOURCE	DEGREES OF FREEDOM	MEAN SQUARES	F RATIO	PROBABILITY
A. Groups	1.	2.272	0.081	0.778
S-Within	20.	27.918		
B. Time	1.	3.274	0.542	0.470
AB	1.	5.820	0.963	0.338
BS-Within	20.	6.046		

F Ratio = .05 level

None of the main effects or interactions were significant at the .05 level. Thus, hypothesis 2 is rejected.

c) Summary of Participants' Impressions

The subjects first wrote their impressions four days following the treatment procedure. Two out of the eleven subjects wrote that they already knew about their introjects but that now they knew who had fed them what. In addition, the participants wrote "feeling happy" at the end of the exercise.

The remaining nine subjects' reports are summarized. The most common statements were "more acceptance of myself, closer to the real me, felt better about myself."

Students' acceptance of themselves occurred partly from sharing introjects with one another illustrated by this student's comment. "I'm not such an oddball". Another wrote "I discovered a new part of myself, as a whole, 'I'm alright'".

Other subjects reported feeling greater power and control of their selves in the process of rejecting or accepting their introjects. They wrote about being more aware of feelings and that they can now be responsible for them. Another felt more freedom in being her own person, growing into a unique individual, rather than a product of society's norms.

A particular subject reported "getting a load off my back". She wrote feeling less guilty about the negative feelings she felt towards her parents.

All subjects reported feeling happy, bouncy, relieved, more relaxed, more free, giddy, euphoric, carefree, and another feeling the happiest she ever had leaving the university campus.

Six weeks later, subjects commented on any changes they observed in themselves. Two students wrote feeling more independent. Another commented on trying to accept herself as she is, as well as others for the way they are. At the same time, she wrote, she is trying to be more what she wants to be. A fourth subject wrote that she does not worry as much and is more easy going and takes life one day at a time. Another student reported a greater tendency to stick up vocally for what she thinks even if this meets with hard opposition.

Three students reported feeling not too differently. Another felt a little more unsure afterwards. The tenth and eleventh subjects did not write any comments. My opinion about the unsureness a student reported on, is that in realizing her introjects she suddenly was left with "nothing". She was not able to get in touch with her internal-self-regulation and was thus left empty and unsure.

CHAPTER V

SUMMARY, CONCLUSIONS, DISCUSSION AND IMPLICATIONS

The purpose of this study was to measure the effectiveness of a Confluent Education program, namely the Introject Awareness Exercise. It is hypothesized that the experimental group will demonstrate greater internal control scores as a result of the intervention described previously.

The concept of introjection is derived from Frederick Perl's work with introjection and awareness. Writers such as Ichazo (1976), Freud (1973), Berne (1980), and others have investigated ego functions pertinent to the introject process. In addition, characteristics resulting from introjection were also explored.

Two hypotheses were developed to investigate the problem:

1. The increase in Internal scores will be greater for the treatment group than for the control group, as measured by the Personal Orientation Inventory.

2. The increase in Internal scores will be greater for the treatment group than for the control group, as measured by Rotter's Internal External Scale.

a) Summary of Findings and Discussion

The results of the study indicate that participants in the Introject Awareness Exercise achieved greater internal control according to the Personal Orientation Inventory. However, the scores on Rotter's Internal External Scale show no significant increase in internal score. Thus, the results indicate partial confirmation of the hypotheses tested.

In accordance with the results obtained in this study, there is the potential for greater internal control resulting from participating in the Introject Awareness Exercise. The results of the Personal Orientation Inventory demonstrate this. Rotter's Internal External Scale however does not support the findings of the POI. Results of the I-E Scale indicate that no change occurred. However, Marcus (1979), Perls et al (1977) and others state that growth and integration of the work occur during, after and much later after the work. Thus results on the I-E Scale may change over time.

In addition, Ferguson discusses the ripple effect which exists in the transformative process. Once a transformation has occurred, for example greater internal control as measured by the

POI, ripples are set off throughout the system creating sudden new connections (Ferguson, 1980, p. 169). Thus, the writer maintains that participants in the Introject Awareness Exercise could show greater internal control as measured by the Rotter at a later date.

In the Aquarian Conspiracy, Ferguson discusses the transformative power of psychotechnologics (1980, p. 87). Examples of psychotechnologics are Gestalt, Transactional Analysis, Confluent Education techniques, Tai Chi, sports, yoga, meditation and more. In all of these disciplines a common thread exists. Psychotechnologics are systems for deliberate change designed to free us from our past conditioning. We are thus able to become our own masters as we become aware of our inner selves. We then become in touch with our inner control and focusing on our own organismic control we actualize our selves and not our self-images (Patterson, 1980).

In respect to the participants' comments four days following the Introject Awareness Exercise, support for the hypotheses is indicated. The comments demonstrate characteristics of inner control common to results of psychotechnologics. For example, nine of the eleven subjects wrote that they felt better about themselves, felt more acceptance of and closer to their selves. Brown (1977) writes that Confluent Education techniques aid students to achieve greater appreciation of their self and feelings.

Students reported feeling less worried, feeling more relaxed and easy going. Ferguson writes that in the transformative process, we gain "the ability to focus attention in a relaxed way" (1980, p. 116).

Another participant wrote that she was more aware of her feelings and that she can now be responsible for them. In learning to recognize our inner selves we learn to act responsibly (Ferguson, 1980). The use of Confluent Education techniques has aided students to assume responsibility for their own actions (Brown, 1971). The frequent use of "I" in participants' statements illustrates their taking responsibility for themselves, a development of internal control (Perls et al, 1977).

Experiencing greater freedom in being her own person rather than a product of society's norms were comments mentioned. Ferguson (1980) describes the process of being free from beliefs as lending to the freedom to be aware of inner controls and thus being one's own person rather than a product of the rules, values and maxims of family, peers, media. She writes that "the mind aware of itself is a pilot...vastly freer than the 'passenger' mind" (p. 69). In addition, Marcus (1979) writes that being in tune with organismic-regulation we are in tune with inner processes and achieve greater inner control in taking care of needs. We may be our own persons.

Finally, a student reported feeling more power and control in rejecting and accepting introjects. "Power flows from an inner centre," Ferguson (1980) writes, "the power over one's life is a birthright" (Ferguson, 1980, p. 192).

Comments written six weeks following the Introject Awareness Exercise also reflect the participants increased internal control. For instance, one participant wrote feeling greater acceptance of herself as well as others, "I'm not such an oddball after all." Ferguson (1980) writes that there is an awareness which develops of one's linkage with others. There is a new sense of caring and connectedness.

Two other comments containing a common trend are, "I'm trying to be more what I want to be", and, "I have a greater tendency to speak up vocally for what I think even in face of hard opposition." Both statements reflect the need for one in touch with inner resources, to express and be oneself versus being a product of society's norms (Brown, 1971). Patterson (1980) writes that focusing on organismic control makes it possible for one to actualize the self rather than to attempt to actualize a self-image. In addition, the latter statement reflects the need for less external validation (Ferguson, 1980). Lastly, the transformed self accepts ultimate uncertainty as a fact of life (Ferguson, 1980). This development is reflected by the comment, "I am less worried and more easy going. I take life one day at a time."

Finally, in the case of several students writing no comment, feeling greater unsureness, and feeling not too differently, these are aspects to growth and transformation of self which are apparently negative. For instance, some experience withdrawal or emotionality, before achieving a new equilibrium. Ferguson (1980) adds that we may even misread what has happened in ourselves, realizing only in retrospect that an important shift has occurred. In addition, psychotechnologics are progressive in their effect, no ripe fruit becomes sour again. The process of growth is a continuum (Perls et al, 1977).

To summarize, the benefits of the Introject Awareness Exercise are explicit in the written statements of the participants. Perls et al (1977) write that by being aware of one's introject the following increase: responsibility, more acceptance of self and others, being oneself, feelings of being in control. In addition, students used these words in describing their mood: euphoric, giddy, happy, relaxed, carefree, relieved and bouncy. Thus, it can be concluded that there is a significant relationship between participating in the Introject Awareness Exercise and developing greater internal control as measured by the Personal Orientation Inventory and by participants' comments. The internal scores on Rotter's Internal External Scale were not significant for the experimental group, however, as previously discussed the scores may change in the long term.

b) Conclusions

The results of this study are not at variance with the Zylkes-Laborde study, although they do not enjoy the same significance of results as her I-E Scale score does. There are several possible explanations:

1. Perhaps the treatment actually did not produce changes. Then, of course, the results of the I-E Scale are as they should be.

2. The I-E Scale measuring instrument may not be sensitive enough to detect changes in locus of control.

3. The results of the I-E Scale could be explained on the basis of varying involvement on the part of the subject in the testing process.

4. The power of resistances to change (Perls et al, 1977) may have succeeded in producing no change in locus of control as measured by the I-E Scale.

5. External scores may act as an adequate defense against failure, suggesting a passivity in view of environmental difficulties (Rotter, 1966).

An observation that can be made in view of the conflicting results is that the results obtained by the POI and by participants' comments outweigh the non-significance of Rotter's Internal External score data. My rationale permitting this judgment is that there are three measures involved in the data; the POI, the I-E scale, and participants' personal comments. Thus, the significant results of the POI and participants' comments outweigh the non-significance of the I-E scale, making the thesis significant in that awareness of introjects results in greater internal control.

(c) Implications

The major implication of this study is the relationship between introject awareness and internality. Numerous other studies have indicated a relationship between internality and academic achievement, for example Brown (1971), Hendricks and Roberts (1977), Rotter (1966) and Perls et al (1977). Increased introject awareness seems to lead to increased internality. The importance of this connection for education is clear.

Ways need to be found to raise the level of introject awareness. The concept of introjects could be introduced into present curriculums. Brown (1971) writes that he has encountered no area in the curriculum where exercises similar to those in the Introject Awareness Exercise could not be merged with cognitive learning. The primary goal of education is to "know thyself" (Brown, 1971, p. 56). Perhaps Introject Awareness Exercises for teachers would be the most promising method. As was previously discussed, teachers are the shapers of so many children. It is recommended that introject awareness be introduced wherever and whenever it can safely be.

There do exist some difficulties, however, as there is the resistance to change among educators and among others, as well. In order to work with the resistances, it is recommended that the leaders of the Introject Awareness Exercise need at first one year in a graduate program such as Confluent Education or the equivalent before attempting to teach the Exercise. After a course in introject awareness, teachers then could use their own knowledge and awareness to introduce this information at all levels of formal education. The difference between "I want", "I feel" and "I should" could be discussed at all grade levels. A "self-science course" could be the vehicle, or the principles of introjection could be incorporated into other course work (Brown, 1971). Human Teaching For Human Learning by G. I. Brown provides many examples. Death of

a Salesman by Arthur Miller may be discussed in English related to what introjects Willy possessed. The book may then be discussed in terms of what introjects the students have. In History, which war may be seen as clashes of different belief systems or systems of introjects, could be explored.

The goals and elements of the Introject Awareness Exercise have been discussed. The potential of this related to the educational process has been raised. The writer has suggested that a curriculum for Introject Awareness for teachers is desirable. Teachers could then implement information concerning the process of introjection within their disciplines in the educational process. Creative methods of incorporating introject awareness in education might evolve once teachers grasp the relevance of this concept in their own self-processes.

A premise of this thesis is that information as important as this needs to be taught within the province of public schools. Introjects do seem to block potentiality. Since turning potentiality into actuality is an educational process (Brown, 1971), then it seems that education can and must concern itself with awareness of introjects.

d) Suggestions for Further Research

An area which could be explored in future studies is ways to be found to attract teachers into the position of wanting to become familiar with their own introjects. Working in the area of Introject Awareness Exercise with teachers who are pressured or coerced into joining a group would seem to be difficult, if not impossible. Resistances to Introject Awareness could be fruitfully explored in future studies.

Studies need to be done to explore variables such as nature of populations, ongoing relationships and stability of results over time.

The use of music may also be researched further. As Alvin (1975) writes, music can create mental imagery of many kinds. Music in the background provokes a mood through which the individual can escape to an imaginary world, to get lost or find himself. Perhaps a comparison of two groups -- one using music during the guided-imagery section and the other using no music during the guided-imagery would be helpful. Which is the most effective in eliciting change?

More studies need to be done inside institutions with alcohol and drug addiction. The positive results indicated by the

Zylkes-Laborde study with this particular population need to be replicated with a greater number of subjects.

As discussed earlier, methods to attract teachers to introject awareness need to be found and tested. In addition, curriculums need to be designed to introduce introject awareness at all levels of education.

It is hoped that this study, in some way, has added to the general body of knowledge available in Educational Psychology. It is hoped that further research will be stimulated so that eventually introject awareness will be incorporated within the educational system.

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